VOL. XV. NO. 9.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

HE HATH SENT ME,...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BRUISED.

MEMORIAL, QUARTER CENTURY,

SEPTEMBER 3, 1871.

CONTENTS.

FREEDMEN.

MEMORIAL REVIEW..... 193
WORK IN SLAVE STATES..... 194
THE NORTH WEST.—THE FREEDMEN.. 195
FIRST WORK AT HAMPTON. Rev. L.C. Lockwood..... 196
" " " NORFOLK. H.C. Percy. 197
A PRENTICE HAND IN GEORGIA..... 199
KENTUCKY.—From Rev. J. G. Fee.... 201
BEREA COLLEGE..... 202
INDIANS.—Prayer and Penalty..... 202

EDITORIAL.

ANNUAL MEETING, NATIONAL COUNCIL, MEMORIAL MAGAZINE, SPECIAL LIFE CERTIFICATES, GRATITUDE AND GIFTS, MEMORIAL OFFERINGS..... 204
SUGGESTIONS, LIFE MEMBERSHIPS.—CERTIFICATES WITH MEMORIAL DATA..... 205
ATLANTA UNIVERSITY, THE UNFINISHED WORK..... 206
MENDI MISSION, A HOPEFUL OUTLOOK, JAMAICA MISSION. Rev. G. L. Hovey. 208

CHILDREN'S DEPARTMENT.

LETTER TO CHILDREN, from an Aged Minister..... 211
HAVE A HAND IN EVERY GOOD THING. 212
IS THERE ANY MOTHER HERE, A CHILD'S BEAUTIFUL FAITH, A RICH LITTLE GIRL..... 213
ENVY PUNISHED..... 214

RECEIPTS..... 214

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

NEW YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
ROOMS, 59 READE ST.
Price, 50 Cents a year, in advance.

American Missionary Association,

59 *Reade Street, N. Y.*

PRESIDENT.

REV. E. N. KIRK, D. D., Mass,

VICE-PRESIDENTS.

Hon. F. D. Parish, Ohio.
Rev. Jonathan Blanchard, Ill.
J. P. Williston, Esq., Mass.
Lewis Tappan, Esq., N. Y.
Hon. Jacob Butler, Iowa.
Hon. E. D. Holton, Wis.
Hon. William Claflin, Mass.
Rev. Stephen Thurston, D. D., Me.
Rev. Samuel Harris, D. D., Me.
Rev. Silas McKeen, D. D., Vt.
Rev. Adam Crooks, N. Y.
Rev. J. J. Smith, N. Y.
Wm. C. Chapin, Esq., Mass.
Rev. W. T. Eustis, Mass.
Hon. A. C. Barstow, R. I.
Rev. Thatcher Thayer, D. D., R. I.
Rev. Ray Palmer, D. D., N. Y.
Rev. J. M. Sturtevant, D. D., Ill.
Rev. Edward Beecher, D. D., Ill.
Rev. W. W. Patton, D. D., Ill.
Seymour Straight, Esq., La.
Rev. D. M. Grahan, D. D., Ill.
Horace Hallock, Esq., Mich.
Gen. C. B. Fisk, Mo.
Rev. Cyrus W. Wallace, D. D., N. H.
Rev. Edward Hawes, Pa.
Hon. Thaddeus Fairbanks, Vt.
Hon. E. S. Tobey, Esq., Mass.
Samuel D. Porter, Esq., N. Y.
Gen. O. O. Howard, D. C.
Rev. M. M. G. Dana, Ct.
Rev. Edward L. Clark, Ct.
Rev. G. F. Magoun, Iowa.
Prof. Chas. Secoombe, Minn.
Col. C. G. Hammond, Ill.
Edward Spalding, M. D., N. H.

CORRESPONDING SECRETARIES.

Rev. GEORGE WHIPPLE,
Rev. M. E. STRIEBY. } 59 *Reade Street, N. Y.*

FIELD SECRETARY.

Rev. E. M. CRAVATH, 59 *Reade Street, New York.*

SECRETARY OF INDIAN MISSIONS.

Rev. E. P. SMITH,

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, 5 *Pemberton Square, Boston.*
Gen. C. H. HOWARD, 38 *Lombard Block, Chicago.*
Rev. G. D. PIKE, 59 *Reade Street, New York.*

EDGAR KETCHUM, Esq., *Treasurer.*
WM. E. WHITING, *Assistant Treasurer*, 59 *Reade Street, N. Y.*
Rev. HENRY BELDEN, *Recording Secretary.*

EXECUTIVE COMMITTEE.

Alonzo S. Ball,
A. S. Barnes,
J. B. Beadle,
Henry Belden,
J. O. Bennett.
Wm. B. Brown,
E. M. Cravath.
Sam'l Holmes,
S. S. Jocelyn,
Andrew Lester,
G. D. Pike.
Thomas Ritter.
E. P. Smith,
H. M. Storrs.
Wm. E. Whiting,
G. B. Willcox,
Martin Williston,

The Corresponding Secretaries and the Treasurer are *ex-officio* members of the Executive Committee.

COMMUNICATIONS

relating to the business of the Association may be addressed to either of the Secretaries as above.

DONATIONS AND SUBSCRIPTIONS

may be sent to W. E. Whiting, 59 Reade Street, New York, or when more convenient, to either of the branch offices as indicated on the fourth page of the cover. Drafts or checks sent to Mr. Whiting should be made payable to his order as *Assistant Treasurer.*

A payment of thirty dollars at one time constitutes a Life Member.

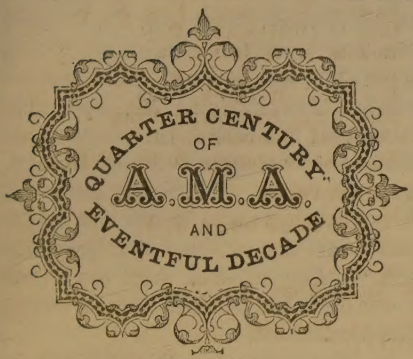
Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

American Missionary.

VOL. XV. SEPTEMBER, 1871. NO. 9.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.



SEPT. 3, 1871.

MEMORIAL:

REVIEW.

The July number of our magazine presented a brief history of this Association, for the first quarter of a century of its existence, and of its first ten years work among the Freedmen. This review has shown the working of great principles, important in their bearing upon national life, the purity of the church, and the spread of Christianity, and which, lying at the foundation of the Association, have been under God the ground of its success.

Those who have known little of the operations of the Association, except since the rebellion, have found abundant reason for the interest they have felt in its prosperity, and the aid they have given to its work; while those who were active in the Missionary Societies, committees and delegations, that took part in the organization of the Association at Albany, September 3d, 1846, remembering the humane feeling, the harmony, and the trust for success in the Great Redeemer, that pervaded the convention, will again bless God, as they have doubtless often done, for its action.

CHRISTIAN ANTI-SLAVERY CHARACTER.

The founders of the Association had been actively engaged in the Anti-Slavery cause. They recognized the fearful antagonism of Slavery to Constitutional Government and the principles of the Gospel, as well as to the rights of the enslaved, and they sought to embody the Christian sentiment of the world in efforts for its overthrow, by the use of precisely the same measures as were used against any other known sin.

The emancipation of 800,000 Slaves in the West Indies, by the British Government, and the simultaneous action of numerous Anti-Slavery organizations, had aroused the South almost to madness, and every device of iniquity, persecution, mobs, violence and political intrigue and debauchery were resorted to, to crush the anti-slavery sentiment and destroy its advocates. The fetters of the slave were made strong, slavery was triumphant, Government was prostrate before it, and the Higher Law was a

myth, not to be named in political assemblies.

But the struggle for reform had commenced. Martyrs had given their lives to the sacrifice, and their blood, mingling with that of the slave, cried to Heaven from the ground. The voice of truth, humanity and justice began to be heard from the pulpit, the press and the forum, and moral and political organizations were springing up to confound the conservators of slavery.

AMISTAD CAPTIVES.

The providence of God had precipitated missionary effort. The Africans of the Amistad, having risen on their enslavers, were drifted to our shores, against their will. The efforts of the Spanish Government, seconded by our own subservient Executive, to have them remanded as slaves, or executed as murderers, were nobly resisted by a Christian anti-slavery sentiment, marshalled under that indefatigable friend of the oppressed, Lewis Tappan; the captives were instructed, in prison and out of it, and, under the able advocacy of Governor Baldwin of Connecticut, and John Quincy Adams, the old man eloquent, their case, uniformly successful in the lower judicatories, was triumphantly carried through the Supreme Courts of the United States, against the power of our National Executive, and they were declared free; the first grand triumph against the spirit of slavery. They were soon after sent, with missionaries, to Africa.

The long fierce struggle against the right of the slave to petition Congress, the Texan war waged in the interest of slavery, and the infamous fugitive slave bill, marked the spirit of the times during which the American Missionary Association was formed,—a perpetual protest against slavery, and a Christian agency for its overthrow.

WORK IN SLAVE STATES.

The first aggressive progress in the slave states was the work of Rev. John G. Fee, in Kentucky. The son of a slave-holder, he devoted himself to preaching the Gospel and instituting churches and schools. Though persecuted, the work advanced, souls were converted, and churches planted in several counties. At Berea, a colony was gathered, a church organized, and a school for both sexes, and every shade of color commenced and for a time successfully prosecuted, but mobs followed, life was endangered, and a company of sixty mounted men drove the missionaries and their friends out of the state. In one instance a mob took Mr. Fee, and Mr. Jones, another missionary, to the river side, and whipped Mr. Jones severely. Then stripping Mr. Fee, they threatened him with the same treatment, if he would not agree to leave the state, and not return. "I cannot promise," he replied, "you may be sick and dying, and want me to come and pray for you." Awe stricken they could not touch him, but suffered him to return home unharmed.

In North Carolina, Daniel Worth, a missionary of the Association, was put in prison for preaching the Gospel of Christ to them that were bound. Arrested, tried under the slave code, condemned, sick and in prison, his life was saved only by the forfeiture of bonds of over $3000., which amount was cheerfully contributed by members of the Association, and other friends at the North.

The fugitive slave bill, and the slave-holders' war upon Kansas, showed the desperation of the slave power, but, though iniquity came in like a flood, the spirit of the Lord had lifted up a standard against it, and the Christian heart was led to feel more deeply the wrong done to Christ, in the persecution of the oppressed.

Want of space forbids our speaking in detail of the violent arrest and detention of one of our Missionaries in

Kansas, which, providentially saved his life from the hands of another mob; of the enforced flight of another from the sick bed of his wife, only when a nephew and a cousin was shot down almost at his door, and the fearful peril of others, during that "reign of terror," from the murderers from Missouri and the volunteers of the South. But God delivered them all, and by their labors, and the labors of other like noble and devoted men and women, Kansas was made a free state, saved from the curse of slavery, and became a house of refuge to many who escaped from the house of bondage, at an early period of our long and bloody war.

THE NORTH WEST.

The Home Missionary work of the Association in the North West was greatly blessed. The number of missionaries sustained directly from the New York office, or through the agency of coöperative or auxiliary Associations at Chicago and Cincinnati, numbered for a time about one hundred. Struggling as they often did against virulent opposition, especially near the borders of the Slave States, they sustained the anti-slavery character of the Association and established, or strengthened churches, to which slaveholders were not granted admission. Scattered along the Ohio, Mississippi and Missouri rivers, they contributed largely in preparing the people for the struggle when the great North West, with its hundreds of thousands of valiant men, rushed, at the call of the Government, to put down the Rebellion and save the country.

THE FREEDMEN.

Prepared by the concentration of its labors along the borders of the Slave States, the Association was ready to enter the new field of missionary labor, opened in the South, by the conflict of arms, and the providence of God. From the feeble beginning at Fortress Monroe, following the march of events, soon after the close of the war, its missionaries and teachers were scattered all over the South, and measures were in progress in every Southern State for the establishment of permanent Institutions, and the early gathering of intelligent christian churches.

The almost undisturbed safety of these missionaries, their preservation in the midst of danger, and the success of their labors show that the work is of God, and that He has been willing to bless our feeblest efforts; and we can now, with devout gratitude, point to Hampton, to Berea, to Fisk, Atlanta and Straight Universities, to Talladega and Tougaloo and other Institutions of a high order whose success, through divine favor, is reasonably secure. At Charleston, Savannah, Memphis, and many other important places in the South are permanent institutions, second only to those before named, whose pupils will soon be annually going out by hundreds to impart to others the blessings they have received, and open many channels through which the waters of life shall flow, carrying salvation to multitudes. The work of gathering churches, wisely waiting until God has given the prepared material, is hardly yet fairly begun, but those already planted, and the manifest preparation for many others, furnish grounds of faith for an early and abundant harvest.

There is every cause in the past for thanksgiving to the giver of every blessing; there is abundant encouragement for the future, and every assurance that generous outlay, and earnest labor in this open, urgent missionary field, will be blessed of God to the salvation of many, to the welfare of our country, to the christianizing of the continent of Africa, and the glory of His great and holy name.

DECENNIAL REPORT.

BY REV. L. C. LOCKWOOD.

Ten years ago, on the third of September 1861, I commenced my work as the first missionary of your Association among the Freedmen. Through the breach made in the Bastile of Slavery, I entered. During the thirteen months of my missionary labors, large quantities of clothing were distributed, schools organized, religious services held, souls converted, hope inspired, and industry promoted under the *quasi* freedom enjoyed. Providence had wonderfully prepared the way. Proximity to a United States post had liberalized the minds of some of the slave holders, and a general revival of religion had fitted the colored people to occupy this representative status in the liberation and elevation of the race. In some instances colored foremen had been substituted for white overseers, and some slaves had been allowed the control of their time under contract with the master, for compensation. This new order of things had created a thirst for knowledge, and a few had stolen learning in spite of the argus eye of slavery. To be able to read only a few verses of the Bible, and even to spell out the name of Jesus, had awakened unbounded joy and gratitude. Thompson Walker, and others, had acquired a fund of religious and general knowledge, and remarkable powers of eloquence, which excited the surprise and admiration of many visitors from the North. This was the people chosen of God as the first fruits of liberty.

THE FIRST TEACHER.

The first teacher was Mrs. Mary Peake. She was a free person, of light color and excellent natural abilities; who had received a good English education at Alexandria while it was connected with the District of Columbia, and before Congress passed a law forbidding colored schools in the District. She had secretly taught several of the exhorters in Hampton, and, when I proposed to form Sabbath and day schools was chosen by acclamation as the teacher of the first day school. She was happy in having pupils as anxious to learn as she was to teach. Her school was at first small, but in a few days it numbered fifty or sixty. She also opened an evening school for the special benefit of adults. She taught in the brown cottage adjoining the Chesapeake Female Seminary, a former seat of learning for the white race. The school was subsequently removed to the Tyler house, the summer residence of ex-President Tyler, and thence to Hampton, where it soon numbered 500, and was divided into different departments and became a model school. This first school soon multiplied into many, established at Fortress Monroe, Mill Creek, Newport News, Yorktown, Norfolk, Portsmouth and Suffolk. This was the seed-corn which was to spring up in a glorious harvest of schools all over the South.

NEW YEARS.

The next New Years day in Hampton was a high day indeed, in marked contrast with retrospect. The Mission building where the celebration took place had been constructed on the ruins of the old Court House, where, under the name of justice, the grossest injustice had been practiced toward the colored people, and beside which had stood the old tree used for a whipping post which had witnessed many a merciless scene. This too was formerly the great day for selling slaves and hiring them out for the ensuing year. And many of the colored people spoke of the heart-rending separations that they had witnessed and endured, but now a new era had dawned, and New Years day, though full of tearful memories, was a gladsome jubilee.

MRS. PEAKE'S TRIUMPHANT DEATH.

A triumphant death might be expected from such a life. Mrs. Peake had been converted while young, in a di-

lapidated family vault in Norfolk, Va., which was afterwards called "Mary's Parlor." The Bible was her daily companion, and much of it she had committed to memory. "She living a short time fulfilled a long time," but her frail life at length relaxed its tenure. The loss of house and furniture in the burning of Hampton, and the fatigue of removal had shattered her health, and the consuming zeal of her new labors had exhausted her vital force, obliging her to resign her charge. But she was still a teacher, and to sit by her bedside, a learner, was a rich boon and blessing. "Give my love," said she "to the Committee and all the friends of the Mission. Tell them I have had bright visions of my Savior, and assurance from him that the cause will triumph. I leave you and others to carry out the work, and I go to rest with Jesus. O yes,"—she repeated with great tenderness and emphasis—"this weary head shall rest in my Savior's bosom" and anon she burst forth into an ecstacy that seemed as if the spirit would break away from the body, "O brother, I shall sing and shout glory to God! I shall shout evermore; Home at last! Home at last!"

On the night of that day, Feb. 22d, 1862, about twelve o'clock her waiting, longing spirit went home. Washington's birth-day was her birth-day to a higher life. We said tearfully "Our dear first teacher is dead!" Heaven said "A bright sister spirit is born!" A large concourse assembled at her funeral and followed in long procession to her place of sepulture, about a hundred yards north of the Seminary on the bank of an inlet, where a live-oak projected its emblematic evergreen foliage over her sod-roofed tenement.

THE GOSPEL OF LIBERTY.

My preaching was in such contrast to what the people had been accustomed to, that they said, "Our old preachers made crooked work with the Gospel plough, running around stumps and striking here and there, but you, brother Lockwood, make a *straight furrow right through the Bible*. They gave us some dry crusts and crumbs of truth, but you give us a *feast*. They gave us—'Servants obey your masters'—for breakfast, dinner, and supper; but you give us a *whole* Gospel. They gave us a Gospel diluted and polluted with slavery, but you give us a *pure* Gospel."

GRATITUDE.

The colored people showed a gratitude worthy of noble natures. Those in Hampton manifested the most devout gratitude to God and thankfulness to man. And so of the refugees that came in from abroad. When Norfolk was occupied by the Union troops, I found several thousand refugees there quartered in storehouses and elsewhere. I assembled a large number of them and told what had been done at Fortress Monroe and Hampton, and they gathered around me and shook and pressed my hand, and some of the men threw their brawny arms around me and squeezed me almost to suffocation, while others shouted and danced with the most extravagant demonstrations of joy and gratitude.

NORFOLK, VA., Aug. 5, 1871.

HISTORY.

It would be deeply interesting to the missionary teachers of our times to revisit Eastern Virginia, and compare present features of our work with well remembered scenes of '63 and '64; but as this is practically impossible, will you allow space for a resume of the work, and its effects upon the people here?

Early in the summer of 1863 the schools were opened in the colored churches on Bute street, and soon after at Craney Island and the Gale farm. Hundreds of eager learners of all ages rapidly crowded these schools until there was no room for more. A Sabbath School was at the Methodist Church, which soon numbered 500—and a Night school of about 400 scholars. The greatest enthusiasm prevailed among teachers and pupils.

During the following winter much suffering was relieved by the distribu-

tion of clothing which generous Northern friends had sent, and by the Government rations of food and fuel dealt to all who needed. Hundreds of colored families had come within the lines since Norfolk surrendered, and while the able-bodied men joined the Union army, the Government and kind friends thus provided for the wife and children left behind.

In October, 1864 & '5 the work was highly successful and many new schools were opened, the Boston Educational Society and New England Freedmen's Aid Society joining with the American Missionary Association in occupying the field. Day, Night and Sabbath Schools were opened at the Wise Farm, the Taylor, Baxter, Whitehead and other farms,—about twenty teachers being stationed on the various abandoned farms, then held by the Government. A large and excellent school was begun at Providence church, which is continued to the present day. Schools were this year reopened in Portsmouth with the same success as at Norfolk. The Teachers for all these schools were supplied by our kind Uncle Sam. with quarters and rations, usually occupying the de-deserted mansions (?) of Confederate officers, while the thick pine forests on the various abandoned farms furnished us ample fuel "to lighten freedom's fires."

The Norfolk Night School of this year, Maj. Felt, Supt., will long be remembered by teachers and scholars as interesting and most successful.

In 1865 the schools were thoroughly graded into Primary, Intermediate, and Higher departments and the work continued under as perfect *system* as circumstances permitted.

The advanced school taught by Misses Duncan and Coan in Concert Hall, particularly drew public attention and received favorable comments and compliments from the city editors, Supt. of schools, ministers, and other prominent citizens who were persuaded to visit it and were not afraid to print their honest convictions. It was to them "inconceivable that it was possible in two years from the A B C's, to bring *'niggers'* to the Fifth Reader, beautiful penmanship, a respectable acquaintance with the world's Geography and History, and to a fair knowledge of common school Arithmetic." Had we caused the Ethiopian to change his skin, their wonder could not have been greater.

Government aid was gradually withdrawn until for the last two years it has only furnished us in part with buildings, and at present the entire work, excepting a few private pay schools, is in charge of the city.

The total expense of conducting this educational and missionary work at and around Norfolk has averaged about $4,000 per year, or $30,000 for the whole time, of which amount about one thousand dollars has been paid by the colored people.

RESULTS.

The results, though not all that the enthusiasm of the first year led us to expect, or reducible in all cases to figures, are yet very gratifying, and amply reward the effort by which, with God's blessing, they have been brought about.

Hundreds of young people who learned their letters in our first schools, are now becoming intelligent men and women, reading the Bible and newspaper understandingly, and filling useful positions in life. Our Sabbath School children now learn lessons with Bible and question book percisely as do New England boys and girls, and show by their ready answers an intelligent knowledge of what they learn.

Many of our best scholars are completing a more liberal education at Lincoln and Howard Universities, and the Hampton Normal Institute. Ignorance is becoming decidedly unpopular among the young people; though we do not, of course, find the same degree of

general intelligence as is found among young people whose *home training* has in a measure *compelled* education, and it is true that large numbers with all their advantages choose to remain in blank ignorance.

Not the least encouraging feature is the reversion of public opinion respecting the possibility and policy of educating the negro. None now deny the former, and few good citizens are opposed to the latter. Even our Southern Editors and "D.D's" who proved the justice and divinity of slavery, from the Bible, while still holding slavery to be the negro's best and normal condition, frankly admit that as in the providence of God he is now free and an element of power in the land, the only safe policy is to give him such education as he is capable of receiving.

This feeling is general, and takes expression in the city appropriations of money to carry on the work, which Northern money and Northern Christian hearts have so faithfully begun. Six thousand dollars were last year thus expended for colored schools in Norfolk, and this year they are put on an equal footing with the white schools, and under the same Superintendent—taught however exclusively by colored teachers, of whom our Hampton Normal Institute is now yearly supplying a competent and faithful class.

The colored people of Norfolk can bless God for what the American Missionary Association has done in *beginning* their education, and though the work is now largely supported by the city, yet the influence of the first teachers in moulding their mental and moral character will be felt, and prove to them a blessing for many years to come.

"Let us toil on! The work we leave behind us
Though incomplete, God's hand shall yet embalm
And bless in some way—"

Yours truly,
H. C. Percy.

A PRENTICE HAND IN GEORGIA.

The colored Baptist Church in Augusta was crowded to suffocation, and although it was late in October, the evening was oppressively warm. "The school in Trinity Church will be kept by Mrs. Mary ——." "Trinity church!" Shade of the Bishops! how august was the sound. I wonder if Gen. Grant received the oath of administration with the awe and sense of responsibility, which this assignment to Trinity school, read out in meeting, inspired in me.

Stand for a little in the shoes of a novice, on the first school-day, and face the sea of dusky countenances, each to unaccustomed eyes, the fac-simile of all the rest. You have the Northern zeal for souls, and minds not unmingled with the Northern shrinking, which could scarce touch Topsy "with a pair of tongs." An experienced worker has prepared your mind for all obstacles, probable and improbable; you feel yourself read by a hundred sharp eyes, while the faces before you appear inscrutable. The babble of voices speak an unknown tongue, and to all your inquiries comes the disheartening response, "Dun know." You feel that you have nothing in common with your pupils; no starting point.

Parents come, bringing their children and impressing the Southern idea of government. "I want yer ter be mighty tight on 'em." "Strap 'em well an' send me word an' I'll whip 'em too." One father presents his children with the admonition, "I want yer ter be very pertickeler, an' nuss 'em up close. The boy loves study as he loves to eat, yer wont find no *defalcation* in him: but the girl is thick headed, an' I want yer ter whip her well."

But I return to Trinity School. How the roll-list swelled! "I have eighty — ninety — one hundred," were the reports brought home from day to day. "Shall I take more?" "Is your church full?" our Superintendent would

respond, and so the roll increased until it embraced one hundred and eighty-eight names.

The discipline of a "prentice hand," over so many could not be very excellent, and yet the Lord enabled us to preserve a tolerable degree of order. For scholarship it was of course due to their invincible thirst after knowledge, that my pupils progressed in learning. One bright eyed rogue who seemed never to study nor yet to fail in recitation, utterly callous to all common methods of punishment, lifted up his voice and wept vociferously when sent home before he had "done recited." Boys and girls would sit shaking with chills, in that cold, dreary, barn-like church, rather than go home to comfortable fires, and thereby lose their lessons. Government was more readily maintained because of the docility of the slave-nature.

WORK AND REWARD.

School, missionary visiting and receiving colored callers, occupied our waking hour, so that our labors, intermitted only during sleep, were very exhausting. Contact with vice, ignorance, and squalor, made fearful inroads on the nerves. Yet the reward of love and gratitude unbounded, rendered the work delightful. Think of pupils who considered it an honor, to run two and three miles with a teacher's rubbers and umbrella, or to walk that distance in the hot sun, to carry home the teacher's flowers, (sometimes amounting to a peck.) One seized a school satchel saying, "Oh, Missis, I'll tote yer plunder."

We had a black board exercise correcting their Southern dialect, which my pupils enjoyed highly. "The tail of your frock is draggled" they say. "The frosses have driven the birds from their nesses in the trees." "You alls think we alls, haint no sense." "The rebs *have no use* for the Yankees." "My father is done dead," a pupil told me. And in ambition to use long words they fall into endless errors. We were invited to the "constitution" and "desecration" of a new church building.

ENROLLMENT.

The task of enrolling was by no means light. One gave her age as "100 years" and when reproved said, "Any way I 'spect I'se four." The next reported his as "Three months." Another gave six names in succession before the true one, and an infant who appeared and disappeared most mysteriously, said on successive days that hers, was Molly, Mary, Ann, Katy, each time admitting she had another but had "done forgot it." Gordiana Millidge out of respect or stupidity answered for months to the name of "Millidgeman," the very natural rendering of her response, "Gordiana Millidge, Ma'm," and little Ben, blossomed, on inquiring, into Meshech Abednego. Preston S. Brooks, I turned away, but Washington, Bunyan, Jeff Davis and Abraham Lincoln played and studied together, most amicably. I confess it was not without a tinge of regret, that I let big Jeff, take his place above little Abe, once in the spelling class, albeit he had earned the same.

My pupils homes were in such classic localities as Pig tail Alley, and Shake Rag Street, many of them wretched hovels harboring four and five families each. Of these, some were bound together by no ties of kindred, or by ties of the slenderest sort. Here a motherly young woman incidentally discloses the the fact that two of her little brood are adopted. One is an "orphan child," her "mor" having deserted her, and her "por" was married last night at the Baptist church." We smile, yet how could orphanage be more complete?

Would you like to know the market value of real estate, in Dixie? Let us call at a cabin which we pass daily in going to and from school, the foundation of which is an old army wagon, while the top is sheet iron or tin. How do so many find room within? But as we approach it is gone. The mother has "done quit," sold out, and moved into the cellar of a neighboring church, where her numerous children must lead an amphibious life. The price paid for this homestead was seventy-five cents.

My school was early invaded by death. Little Mike present on Friday,

was Monday morning reported "dead." "Show me to the house after school," I said, and then forgot the appointment. Enrolling new pupils, forming classes and other extra duties prolonged the session that day an hour or so beyond the usual time. As I was ready to wend my weary way (a mile and a half) homeward, Jane Grant presented herself as my guide to little Mike's. "Is it far?" I asked, dismayed at the remembrance of my promise. "Just a short piece, over yonder." So we set out and journeyed on and on. Over and over I repeated my inquiry, concerning the distance, and as often my dusky body-guard replied, "Only a little piece further;" "Just over the hill;" "A bit beyond the branch," till we had traveled three miles or more, where we found the cabin in the midst of a lovely pine grove. I had scarcely uttered a word of sympathy, when it became necessary to prepare for immediate burial. So I was fane to turn back and retrace my steps, reflecting that I had, in a few hours, squandered the strength which should have been husbanded for the week's work, and all in vain.

Not long after the mother sent me word that she had a little baby named for me, because Mike "set a heap" by his teacher. I dispatched a christening gift, and took comfort in the pleasant little incident. One day, to make sure there was no mistake in the name, I asked Jane "what is the baby's name?" To which she replied "Levi." "*Levi!* I thought it was Mary." On inquiry I found the second name was a parody upon mine, just a shade nearer the mark.

Old Trinity stands yet. The winds of winter whistle through its broken panes and ventilated sides as of old, but the subjects of that little empire where I reigned, are scattered far and wide. Only the good Lord of the Harvest knows whether the seed sown there in weakness may yet bear fruit.

KENTUCKY.

FROM REV. J. G. FEE.

Dear Brother.

I am more than a hundred miles from my interior home, at Bethesda Church, in Bracken County, Kentucky, my native county, where, twenty-three years ago, as I closed a sermon with an invitation to any and to all to confess the Savior from sin, one woman came forward and covenanted to live for Christ Jesus her Lord.

Soon her action was followed by that of her brother. Both have been greatly blessed in the conversion and usefulness of their families. Soon their action was followed by others, and a church was organized among them, refusing fellowship with slaveholders, as with all others persisting in any known sin.

A good church building was erected, and the pews, like the communion, open to all, irrespective of color. From the families connected with this church, seven young persons went to Oberlin, Ohio, for education; and three have gone to Berea College, Kentucky.

Associated with this church has been a school for twenty years, taught most of the time by teachers embracing anti-slavery sentiments. Nine or ten persons have gone out from this school as teachers. Thus the school and the church have been a continual leaven. The same is true of nine other churches organized in the state on a similar basis.

The church has been destitute of a pastor most of the time for the past ten years; yet has kept up its organization, and most of that time, its prayer meetings and Sabbath school. It is in a thrifty community, and composed of substantial farmers and their families. They now have monthly preaching with good audiences of orderly, thrifty people most of whom are white. I refer to this latter fact only to show that there is a very hopeful element in Kentucky, among white as well as colored people.

I go this day to Lewis Co., to spend a few days with the church organized there in 1845, and which in 1847 separated from all slave holding bodies. About that time I became associated with the American Missionary Association, and with that I have labored ever since. The church in Lewis county was my first ministerial charge. From Lewis county I go to a series of appointments through counties in the interior of the state, where there has been much of lawlessness. Yet in all this region I and my brethren can speak piety to white as well as colored people, though in most of them fewer white than colored will hear an impartial Gospel.

But we praise God that to us there is now open a wide and an effectual door which no man can shut. To me this is life from the dead. Twenty

seven years ago I made my covenant with God, here to preach the Gospel of impartial love. There was at that time here, so far as I knew, not one sympathizing friend. Laboring through this region, I have passed through the hands of nine organized mobs, and four times been the subject of personal individual assaults; yet the Lord has preserved me and given to me the ear of thousands of my fellow men.

Only one of our co-laborers has been maltreated since the war. He was forty miles away from home. Where he was abused, ten of the Ku-klux have been arrested and sent to the United States court at Louisville, for trial.

Now as God in his providence is restoring order and protection, and with it the ear and confidence of the people, I feel specially called to stay here and occupy these open doors. Will not the friends abroad who have means, furnish that which is necessary to efficiency, and let us abide at our work?

We need at Berea forty thousand dollars, to erect a boarding hall, with a dormitory for young ladies. We shall then need ten or twelve thousand more for a chapel and recitation rooms. Will not God's stewards say to us, "Stay at your posts, do the work to which God has called you, and we will furnish the requisite means. Who will answer?"

JOHN G. FEE.

Germantown, Ky., Bracken, Co., August 4th, 1871.

BEREA COLLEGE.

All college commencements are said to be essentially alike, but that of the above college, held July 12th had some striking peculiarities.

In the first place, the audience, which numbered not less than two thousand, was such as could scarcely be gathered, outside of Berea. Whether white or colored people were present in greater numbers was difficult to determine, and all felt equally at home and unembarrassed by the presence of those of another race. Then, at no other institution in the land has there ever been such an exemplification of the great truth, that in Jesus Christ the distinctions of race cease to have any appreciable weight. Of the fifteen orators and essayists from the college classes and ladies' course if the writer is correctly informed, eight were white and seven were colored, though to determine this other than ocular proof was necessary, for almost if not quite the fairest of them all was born a slave.

A striking characteristic of all the speeches was straight forwardness and directness of aim. The young people in selecting their themes evidently had felt that they were to have an opportunity to say what was in their hearts, and were determined to give to others the thoughts that were most deeply affecting themselves. There was much less attempt at *show of rhetoric* than is usual on such occasions, and consequently a higher style of speaking.

The anniversary exercises began with examinations, which continued for four days. The Democratic and Republican candidates for the Ky. Legislature for that district, remarked to each other as they came from the examination in English analysis, that the skill and clear thought manifested by the members of the class was perfectly astonishing, and frankly acknowledged that their power to logically analyze the most difficult sentences was far beyond their own. The examinations in the lower as well as the college classes were well sustained, and such as to convince even the prejudiced, of the capacity of at least many of the African race for the highest culture.

The Phi Delta held its anniversary on the 10th, and was to have been addressed on the 11th by Pres. Fairfield or Mansfield, O., but sickness in his family detained him, and a prayer-meeting easily and naturally took its place, and proved one of the most inspiring and profitable of all the gatherings of commencement week. Terse and pertinent addresses were made on Wednesday afternoon by Pres. Fairchild, Sec. Cravath, and others, and the exercises closed with unabated interest.

INDIANS.

Prayer and Penalty.

Surely the Millenium is coming! A praying Indian Agent — the providential development of testimony, and the conviction of those who sell liquor to the Indians, are things for which to be thankful.

U. S. INDIAN DEPARTMENT.
GREEN BAY, WIS., Aug. 7, 1871.

As I have been making special effort of late to check the illegal traffic with the Indians, in intoxicating liquor, it may be of some interest to you to know the result.

As no conviction for selling to the "Oneidas" has been made in many years, those engaged in the traffic seemed to feel very secure; and as a matter of course, the Indian had no difficulty in obtaining whiskey.

Many seemed to deplore the facility

with which the Indian was made drunk, and then left to go howling in wild frenzy to his home, if he was not so fortunate as to get locked up in jail, until sober; but none seemed to think there was any remedy. As I saw and heard these things from day to day, my soul was stirred within me; and I could but cry, how long, my God! oh! how long shall these simple ones be slain in the streets, and there be none to deliver from this Demon power?

With a hundred liquor shops, or more, in our city and vicinity, and the general feeling in the community that nothing could be done to stay this awful tide of woe, I could see no ray of encouragement from the human side of this problem. In this my extremity, the Lord appeared as my helper and guide, giving me grace to trust in Him for counsel and strength.

Soon one of the Oneida Indians (with whom I had never spoken) came into my office with the complaint that a white man across the river in Ft. Howard held his gun, and he could not get it. Upon questioning him freely, I found that he had pawned his gun more than a year before, for one gallon of whiskey and some other things. Upon examining the persons who he said were with him, I found I had three reliable witnesses in this whiskey case, which I at once entered upon the docket for trial.

Before the ink was hardly dry in the writing up of this case, another Indian of this tribe (equally unknown to me) came with the complaint that a saloon keeper was in possession of his *Fiddle*, and he could not get it, unless he would pay the saloon keeper twice as much as he owed him. Here again by a series of questions, I learned from this Indian, and four others whom he named, as drinking with him, such facts as enabled me to make two complaints against this man for selling whiskey to Indians.

While investigating this case, an incidental circumstance brought to my notice a third man, who was found to be equally guilty of one offence. Thus in a short space of time I was furnished with sufficient evidence for the arrest of three men, all of whom gave bonds to appear before the U. S. District Court at the next term, to be held in Oshkosh.

The manner by which this array of evidence was placed within my reach, affords me fresh confidence in my God as the hearer of prayer, and I was able to rest in the full assurance of gaining the victory in this contest with the liquor sellers.

The offenders seemed to have little fear of conviction, as well they might, in the light of the past; and when the time of trial came to hand, they appeared with a number of witnesses, for the express purpose of impeaching the testimony of the Indians. But in *this* they *signally failed*, as the conclusion of the matter will show. The case first named was called for trial on the 7th of July. The testimony of the Indians was brief, but very clear and positive. The testimony of defendants witnesses was evidently malicious, and it resulted in damage to his cause. The time occupied in the trial of this case was less than two hours. The jury were out only *ten minutes*, when they returned with a verdict of *guilty!*

At the opening of the Court the next morning the attorneys for defendants proposed to offer the plea of *guilty* for the other offenders. This being accepted by the plaintiff, the prisoners were arraigned before Judge Miller, and *each* sentenced to be "imprisoned for *thirty days*, and pay a fine of *fifty dollars*," and I may add, the judge was kind enough to promise these men a *double portion*, if they ever came before him again for a like offence.

RESULTS.

The penalty inflicted on these men is the occasion of much alarm and anxious concern, among the liquor selling fraternity of this region, but of better hopes for the poor Indian, who now finds it difficult, he says, to get even a glass of beer. One of them, long in bondage to his appetite for liquor, says "now Indian come in town to trade, but all say no more whiskey; well, if Indian get no liquor, his wife and children *sure* of more clothes and food."

Two cases have recently come to my knowledge of Indians coming to town, one with fifteen dollars in his pocket and the other with ten. They spent a few dimes for whiskey, but when they awoke from its drunken effect, not a *cent* of their money was to be found.

I am glad to find some members of this tribe, who are heartily in favor of my efforts to check this great evil among their own people, both by moral and legal measures.

Yours truly,

WM. RICHARDSON,
U. S. Indian Agent.

American Missionary.

NEW YORK, SEPTEMBER, 1871.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

ANNUAL MEETING.

The Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION will be held in HARTFORD, CONN., commencing Oct. 24th, at 3 o'clock, P. M.

The names of the speakers and the arrangements of exercises will be announced hereafter.

Churches contributing to the funds of the Association are entitled to representation. It is hoped that many churches will be present by pastor and delegate.

THE NATIONAL COUNCIL.

The Council will meet Nov. 15th, in Oberlin, O. The location is central, the invitation cordial, and the hospitality unbounded. A full attendance may be reasonably expected.

The meeting of this Council in Oberlin is a way-mark eminently significant of unity, fraternity and progress among the Congregationalists of America.

MEMORIAL MAGAZINE.

This number of the "*American Missionary*" commemorates a double anniversary of the AMERICAN MISSIONARY ASSOCIATION—that of its formation, and also of the beginning of its work among the Freedmen—coinciding in the same day, Sept. 3d.

Instead therefore of the usual reports from the field, our readers will find interesting articles written by some of the pioneers in our work. We believe these sketches will awaken anew the gratitude of the early friends of the Association, and encourage to more earnest effort those who have more recently enlisted with us. The past has been a preparation and the present is a stimulus for the future.

SPECIAL LIFE CERTIFICATES.

We call attention to the article in another column, headed "CERTIFICATES WITH MEMORIAL DATA." We hope many friends will be disposed to aid the Association, and at the same time secure for themselves or others these appropriate mementos of this anniversary year.

GRATITUDE AND GIFTS.

The gratitude of God's people is fittingly attested by gifts to promote his cause. We ask our friends to read the article on this topic entitled "MEMORIAL OFFERINGS." It has an application to past mercies and present opportunities, which we trust many will gladly heed.

MEMORIAL OFFERINGS.

Memorial offerings, with thanksgiving and praise to God, are not of modern origin. The whole history of God's ancient people was studded with them. Existing by His command, they were designed to keep in the minds of both old and young, the remembrance of great deliverances, and to educate them to works of justice and benevolence.

The Jubilee, with its release of the bondsman, and its virtual pledge of impartial justice, partook of this character. The first Pentecost after the resurrection of Christ, with the consecration of the possessions of all, for the good of all, was the Jewish observance, baptised into the Christian spirit, and adapted to the beginnings of the spread of Gospel benevolence through all the world, thus marking the memorials of the christian dispensation, as more glorious in their teachings and higher reaching in their aspirations.

Our memorials should recognize the requirements of God, not only to give Him glory for blessings received, but to do justice and show mercy. What can this nation do in discharge of the obligations we owe to millions who for genera-

tions were held as chattels, and denied the blessings of knowledge and the instructions of the Bible! For what we have been enabled to do, let us thank God and take courage, while we implore His guidance and blessing in the consecration of ourselves and our possessions to the completion of the work to which he yet calls us; a work never more urgent, and than which we know of none more sure of a glorious success.

Let us keep in mind the proclamation of Jesus, anointed to preach the Gospel to the poor, to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord.

Inviting churches and ministers, Sabbath schools and their superintendents and teachers, and all friends to take such action on this occasion, as may seem to them most in accordance with the Divine will, we suggest the possibility of memorial discourses or addresses recognizing the providential dealings of God in relation to what was for so long a period our great national sin, and the judgments and mercies so signally mingled in its overthrow; and we invite the gathering of memorial offerings, which shall indicate our acknowledgement of the claims of divine justice, and our thanksgiving for the great deliverance he has vouchsafed us.

As in ancient times the object of memorials was more especially for the instruction of the young, so now we should be pleased to see this occasion extensively observed by superintendents and teachers in Sabbath schools, in training the children and youth to recognize the claims of justice and benevolence, to remember the wants of the ignorant, the degraded and the destitute, and contribute, in the spirit of Christ, for their education and salvation. Is there not an inspiration in this, stimulating to higher aims and greater achievements. Let us all seize the hour, the vision, the promise and the joy before us.

Recognizing the magnitude and sacredness of our mission, and the regard which God has for the objects of our sympathy and labors, in the strength of the world's Emancipator and Redeemer, let us welcome anew the trust confided to us, and with united thanksgiving and joyous offerings, praise Him who loved us and *gave Himself* for us.

G. Whipple, } *Sec's.*
M. E. Strieby, }

SUGGESTIONS.

Individuals and churches who can not unite in this memorial effort on the day indicated, may yet do so by pledges, or donations, to be forwarded to our Treasurer, or to one of the District Secretaries, before the close of our financial year, October 1st.

Committees of ladies, always so ready and efficient in benevolent activities, may also, in the time intervening between this and the close of the year, do much to swell the thank offering of thousands, in remembrance of God's mercy in the removal of a curse which bore so heavily on their unfortunate sisters in the South. It will be a special pleasure to them to know that their offerings go so largely for the spiritual benefit of this class.

There are some of our readers whom God has blessed with large means, who are interested in aiding to establish educational institutions that shall, for ages, bless our country and the world. We invite their careful consideration of some of our large institutions in the South, as doing a more needed work, and giving more promise of future good, than many of the best Northern institutions did at their age, and we solicit for them such place in their benefactions, as their worth deserves.

LIFE MEMBERSHIPS.

CERTIFICATES WITH MEMORIAL DATA.

As the period is culminating, which is so full of interest in the review, exciting gratitude to God, and purpose of new endeavors in a cause signally owned and blessed by Him, it is believed that many will be happy in making

liberal offerings to constitute themselves, or others, Life members of the Association.

Special Certificates of Life Membership will be prepared with a statement, in scroll work in color, having reference to the quarter centennial and decennial anniversary of the Association.

We trust it will be gratifying to many liberal donors, to increase their benefactions by furnishing this memorial certificate of Life Membership to ministers of the Gospel, missionaries and eminent educators at home and abroad, North and South, Christian young men and women, to children and other relatives. Those who have been deprived of children by death, may find pleasure in thus constituting some child a Life member of the Association.

The influence of such a gift is educational, teaching the young to read with new interest our, and other benevolent societies' publications. It thus furnishes aid to parents in begetting in the minds of their sons and daughters noble christian and benevolent aspirations, promoting their usefulness and happiness, and, in the royal way, transmitting the virtues of parents to their children, and thus carrying out and perpetuating their own high aims for humanity and the kingdom of Christ.

ATLANTA UNIVERSITY.

In the April Magazine an appeal was published, asking for $16,000. to make the necessary enlargement in one of the buildings of Atlanta University, in order to provide for the wants of the coming year.

We are glad to state that $11,000, of this sum has been raised, and the contracts for constructing the walls and enclosing the building have been let. The remaining $5,000., we hope some liberal friend of our great Southern work will forward during this month, so that the building can be complete for use during the fall term.

The published statements respecting the examination at the close of the year, give a sample of the surprising results that are being secured by this Institution.

The providences of God all urge us forward, and we are sure that the means are at His command, to sustain this Association in obeying. We ask this $5,000. in the name of the Master.

THE UNFINISHED WORK.

American Christians have undertaken to elevate the Freedmen. They are impelled to this by motives of the highest character—justice to the blacks, the safety of the nation, and the redemption of Africa.

The work is but fairly begun, and we dare not look back. It will continue to be the most pressing of public obligations, until the hostility of the whites subsides and the colored people are in some measure fitted for their new responsibilities. After that comes the general work which the whole Southern people, colored and white, need, in common with the West and foreign lands.

Let us look at these three points:

The Attitude and Feelings of the Whites.

Jefferson Davis tells the nation that he "accepts nothing," and in this he undoubtedly represents a majority of the white people of the South—a majority made up of the mere politicians, the ignorant rural population, the more enlightened but impoverished and embittered planters and traders, and the *women* who cherish as intense feelings as ever against the North, and who, consciously or unconsciously, are perpetuating those feelings in the next generation.

But there are those, in the South, who do not follow Mr. Davis. There is, as there always has been, a handful of true union men—"the seven thousand that never bowed the knee to Baal." There are many who are tired of strife, and there are many more still who regard the whole subject in a practical light and desire the return of business prosperity. But all these find a common cause of perplexity in the negro. It is

seen that he must be depended upon largely for industrial regeneration in the South, and yet they believe he is idle and improvident. He is enfranchised and will take his place as a voter and ruler, and yet they know he is ignorant. Underlying all this is the feeling not yet eradicated, that he is an inferior being, incapable of much improvement. There is no way out of this perplexity except in the actual elevation of the colored people; and this brings us to the second topic:

The Progress and Prospects of the Colored People.

They cannot elevate themselves without help; they are too impoverished, the time for the decisive struggle too short, and the hindrances too great. The embittered portion of the South will hinder, and the better portion are not ready to help. The North must largely do the initial work, and that work is achievement and not theorizing. No speculations, logical, physiological or theological, will settle the question. It will only be by actually training a portion of the colored people to be enlightened, industrious and prosperous, that hope will be awakened in the South, and effort put forth. Such examinations as those which took place recently in Atlanta, where an intelligent and influential committee of conservative Southerners was constrained to admit the great success of the pupils, indicate the kind of work to be done. As fast as the blacks achieve and the whites welcome such success, true reconstruction is advanced.

The colored people are making remarkable progress in education, but still the vast majority of them are without schools. A common school system is their essential need, but that system will be of slow growth in the South. Teachers must be trained on the ground and of their own race. The Normal Schools and Colleges of the Association will raise up more and better teachers at the same cost than any other instrumentality that can be devised. These institutions provide the best substitute for a common school system, and they hasten its coming; they encourage the blacks, and dispel the prejudice and unbelief of the whites. A greater calamity could scarcely befall the South than to withdraw, or essentially cripple, these schools.

The colored people are religious, yet schools must prepare them to appreciate and welcome the pure church. It is useless to send an educated ministry among them any faster than they will listen to an educated ministry. Two things must go on together—the training of colored ministers to preach an intelligent and pure gospel, and the preparation of a people to demand the pure church. The churches which the Association has formed, and the Theological Departments it is organizing, are mutual helpers, and both should be pushed forward more rapidly. We see not how a better plan can be devised; *no* plan for this purpose will be to neglect a great want and to step back from a great opening.

Subsequent Labors.

The white people of the South, of the several religious denominations, are still alienated from their brethren of the North, and all committees of conference and fraternal visitation are coldly received. But if the South can see that Northern Christians are really laboring successfully and unselfishly in the elevation of the blacks, a true ground of Christian fellowship and coöperation will be established, such as never has been felt. Instead of the Slave as a source of alienation, the Freedman will be the object of a common sympathy and religious effort. The door will thus be opened for reaching the unevangelized whites, and of elevating the standard of practical godliness among all classes.

And if our great West, with all its wealth, enterprise and intelligence, demands the aid of the East in Missions,

Sunday Schools, Church erection, and in founding and endowing Colleges, how much more the South? Here is a reconstruction and a unity such as this nation never had, and which she must have—founded in mutual confidence, sympathies and Christian labors.

The AMERICAN MISSIONARY ASSOCIATION is the largest agency in this great field. It is a national organization; prepared for farther work by ten years of successful labors; provided with buildings, schools, colleges and churches; grounded in the confidence of the colored people and winning rapidly the good-will of the whites. The churches, the colored people and the nation cannot spare it, nor safely allow its operations to be embarrassed for want of funds.

MENDI MISSION.

Those who remember the long struggle in the courts of the United States, in behalf of the "Captives of the Amistad," alluded to in another page of our paper, and the indications of Providence which, after their liberation, pointed to their return to Africa, accompanied by Christian ministers, will not doubt the Divine guidance in that matter. The early success of missionary labor there, and the marked influence of the mission against the slave trade and the desolating wars engendered by it, have given to many, occasions of thanksgiving and praise.

But for some years past that mission has languished from want especially of ordained missionaries; and we are constrained, as we have before been, again to intreat the friends of Africa to unite with us, and in the language of our Saviour; "Pray the Lord of the harvest, that he will send forth laborers into his harvest."

If there be any, whom providential leadings, shall admonish of personal duty to labor directly for the conversion of the millions of Africa, we assure them that they need not hesitate: the way is open; we will rejoice to coöperate with them in the fulfillment of the Divine purpose.

Are there not some, to whom the spirit and the providence of God bring the inquiry "Who will go for us," who will answer, "Here am I, send me."

A Hopeful Outlook.

Rev. E. P. Smith, our Sec. of Indian Missions, and an employee of the Government to carry on its new Indian policy, has now been among these people for nearly a year. We have great confidence in the closeness of his observations, and it is with much pleasure that we give below a brief extract from one of his recent letters. The hopeful view he presents may well encourage prayer and effort for these neglected and abused Indians.

If you could see what has been done at White Earth in the last six months, how steadily and rapidly the Indians come up—how hopeful they are getting to be—how earnest some of them seem to know a better way! If you could have seen those poor Pillagers, the worst and most hopeless of all Minnesota Indians, as they came in to-day for axes and bush scythes to clear away their lands and get ready for next year, you would say there is hope yet. The feeling towards the schools has changed entirely. White Earth school house will be crowded as soon as it is finished. Red Lakers are pressing Mr. Wright on every hand, and these Pillagers are beginning to think it a privilege to have a child at school.

THE JAMAICA MISSION.

The Mission in Jamaica owes its existence to the anti-slavery sentiment of Oberlin. To help to make the experiment of emancipation there a success, and by that means to forward the work in this country, joined to the hope of saving souls, was the motive which led a number of Oberlin students, with their wives, to venture on a self-sustaining mission. In the autumn of 1839, Revs. J. O. Beardslee, Amos Dresser, Ralph Tyler, C. Stewart Renshaw and Geo. L. Hovey joined the Rev. Mr. Ingraham in the field which he had already begun to survey.

On reaching Kingston, some of the

number were hospitably entertained by the Hon. W. W. Anderson. We had been in his house scarcely an hour, when we heard that four men from the mountains were inquiring for us. They were called in. Their first inquiry was, "Are you the Missionaries." We replied that we had come to preach the Gospel to the people. They said, "We have been praying for you—ever since God gave us freedom, we have been praying Him to send us a Missionary, we said we would not wait, but would get all ready before he came. So we went to the bush, and brought timber and thatch, and built us a church. Then we sent some of the brethren to Kingston to see if the Missionary had come, but they returned without one. Still we met every Sunday and prayed God to send us a Missionary, for we said, 'What good is it to have our freedom if we cannot learn about God who gave it to us.' Last Sabbath after we had prayed, we said, 'God does not hear us; why should we pray longer?' But one said, 'Perhaps he has heard us; let us go once more to Kingston to see if the Missionaries have come.' Just before we came into the city we went again into the bush, and prayed God not to disappoint us this time, and as we came in, we met a brother who said the Missionaries had come, and he had just seen them with good Mr. Anderson, and now we have found you! O will you be our Missionary?"

We fell upon our knees, and mingled our prayers with theirs. Said one, "O Thou who didst guide the wise men by a star, to where the infant Jesus was, Thou hast guided us to the Missionary. O give him a kind heart that he may go with us!" Bro. Renshaw returned with them, became their missionary, and laid the foundation of the Oberlin Station.

Bro. Beardslee went to the Brainerd Station, where Bro. Ingraham had already commenced to gather a congregation. In a very short time each of the brethren had found a welcome home, among these poor, but expectant people.

It is very difficult to reconcile the opposite characteristics of this people. The institution of marriage was almost unknown, and the people were ignorant of almost every requirement of the moral law, yet willing to make any sacrifice to obtain ministers and teachers. Perhaps the great reason of this was, that they looked upon the missionaries already in the island as the cause of their emancipation from Slavery. It would be hard to tell whether God or the missionary was most praised and reverenced.

The American Missionary Association was not then in existence, and there was no organized Society in this country to which the missionaries could appeal for help. Bro. Ingraham had encouraged us to hope, that the people would supply our necessities. This we found them ready to do according to their ability, but they were very poor. Brainerd was the largest station and furnished a comfortable support for Bro. Beardslee and family. Bro. Blakeslee remained but a short time at Elliott, and I succeeded him there, and while I remained was comfortably supported by the voluntary contributions of the people. I can never forget the cheerfulness with which they brought their regular monthly contribution. It often amounted to eighty dollars or more. Some of the other stations were much smaller, and the people poorer, and some of the missionaries suffered great discomforts and privations. This, with over-work soon broke down the health of some and compelled them to leave the Mission.

One fact well illustrates both the prosperity of some of the emancipated people and their willingness to give as the Lord had prospered them. After several years, the missionaries were anxious to found a school of a higher order than those which they were able to maintain for the separate missions, and it was thought if the Richmond estate could

be purchased, and a manual labor institution founded, many of the young men and women might be fitted for teachers, and perhaps missionaries.

One of the missionaries asked the advice of a leading member of his church. After explaining fully the object and what it would cost, he asked, "Do you think we can do it?" After a few moments' consideration he said, "Yes it can be done." "But how can we raise the purchase money? Shall we send home to America and ask the churches there to give it to us?" "Better ask the the people first," said he. "It is our school, get all you can from us first." "Well, Peter, what will you give? Remember, God has greatly blessed you. Will you give ten pounds?" "Yes." "But Peter, we shall have to lift hard; can you give twenty pounds?" "Minister, I think I can." "But Peter, you owe a great deal to the gospel, are you willing to give one hundred pounds?" "I don't know Minister, I will see. But we must pray over this. Let us have a church prayer-meeting next Thursday and call the brothers and sisters together." When the hour arrived for the meeting, Peter entered bringing a little box under his arm, and put it upon the table before the minister. This was his offering. After the object of the meeting was explained, and some prayers were offered, the box was opened, the sum told. It lacked ten pounds, which he immediately took from his wallet and laid upon the table. This example was not lost upon the other members of the church.

At that time the business affairs of the Island were more prosperous than at a later date. Most of my people continued to work on the estates, though a few of the most enterprising became proprietors themselves of small sugar estates or other property. I rented land near the chapel for many of my people to build their own houses and thus avoid trouble with their employers and bring them more under the influence of church and school. It must be remembered that all the buildings, both houses and chapel were of a temporary character, such as they themselves could build. But when more permanent buildings were needed, and the pecuniary affairs of the Island were less prosperous, it was necessary that they should receive help from the American Missionary Association.

OLD RUTH.

The power of the gospel to transform the whole being, was something most signally illustrated in these poor people. There came to the Brainerd chapel a poor old woman, stolen from Africa in her youth, who had been subjected to such cruelties as even slavery seldom inflicts, till she was bowed and crippled with age, infirmity, and suffering, as dark in mind as in body, hateful, and hating every one, and long known as Old Ruth.

Following the footsteps of others, though apparently shunned by all, especially the children, who knew too well the weight of her crutch, she entered the chapel and raised her vacant face to the preacher.

The story of the man of sorrows fell for the first time upon her dull ear, and brought a light into her dim eyes that had never shone there before. The missionary seeing this was encouraged to unfold more fully the character and mission of Jesus, and before he closed he knew that He who opened the heart of Lydia of old, had touched the heart of Ruth. She left the chapel, only to come again and again. No scorching sun or driving storm could keep her away. Her lips were soon opened to tell the love of Jesus and to beg others to come to Him. Too old and infirm for years, to labor, she now begged the privilege of sweeping the chapel, of going for water, or doing anything for the chapel or the mission family. The change in Ruth was manifest to all.

The children that had formerly made faces at her and called her "Old Ruth," while they dodged her crutch, now led her to the chapel calling her "Aunt Ruth." Men and women who had struggled in vain to break the chains of evil habits were heard to say, "If the Gospel has power so to change her, there is hope for us."

Years afterwards a new and more commodious chapel was to be built. Notice was read on the Sabbath, that on the next Wednesday they would prepare the ground, and all were requested to come who could. The first person on the ground was Ruth, hoe in hand. Day after day she brought water for the workmen, or handled the light timber or tools, or when she could do no more, sat over beneath the palm tree, and watched the progress of the work. No young mother ever watched the unfolding charms of her first born, as did Old Ruth the growth, from day to day, of the new house of God. But e're it was finished tidings were brought to the missionary that Ruth was dying. We hastened to her bedside. The first beams of the morning stole into her dark cabin, and showed him that death was already at work. He spoke to her but she returned no answer. Feeling that he must have her dying testimony to the love of the Lord Jesus, he placed his lips to her ears, and called, Ruth! Ruth! The loved voice seemed to recall the departing spirit. She opened her eyes and feebly said, "Dear Missionary, is it you?" "Yes Ruth, I have come to see you die, are you ready?" "No, no, minister, I cant die yet! I cant die yet!" "But Ruth, *why* cant you die?" "Oh! missionary the chapel is'nt done! the chapel is'nt done!" "Well Ruth, cant the chapel be built without you? Wont chapels be built all over the island, and all over Africa, and all over the world." A smile suffused her whole face, she lifted up her hands saying, "Oh well! if Massa Jesus dont want me here to *work* any longer I'm too much glad to die! I'm too much glad to die!" Her hands fell, and she was gone who had been to that people, a living epistle, known and read of all. I have often heard Bro. Beardslee say, the conversion of Ruth and her life afterwards were the best preaching ever enjoyed at Brainerd station.

G. L. H.

CHILDREN'S DEPARTMENT.

—:o:—

LETTER TO THE CHILDREN.

From an aged Minister.

DEAR CHILDREN:

How wonderful the day when God brought the children of Israel out of bondage, and by his servant Moses led them through the Red Sea on dry land; but overthrew Pharaoh and all his host in the Sea!!

How joyous the song of Moses and of Israel, "I will sing unto the Lord for he hath triumphed gloriously; the horse and his rider hath he thrown into the Sea,"—and of Miriam the prophetess, the sister of Aaron, and all the women who went out after her with timbrels and with dances, and sang, "Sing unto the Lord for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

The slaves at the South, in their house of bondage, used to sing about this and pray for the time when the Lord would deliver them also? And He heard their cry, for when the slaveholders rebelled, and fought to spread slavery over the Land, He cast them down, and smote Slavery to rise no more.

What joy! what thanks! what songs and praise went up to God from these millions, when His servant Abraham Lincoln, the President, proclaimed all of them free *forever*, and the good people of the land also shouted with them and sang praises unto the Lord, "for he had triumphed gloriously!"

But how much remained to be done

for a people who had, for centuries, been treated as brutes, bought and sold, parents and children, brothers and sisters torn from each other, and forbidden the knowledge of letters, and the Bible. Christian men and women had been persecuted and put into prison even for trying to teach them to read the Bible. Yet the American Missionary Association was succeeding in this work in Kentucky, under the labors of Rev. John Fee, and others, until they were forced out by mobs.

September 3d, 1861, when slaves were escaping by thousands to our armies, the Association began its work among them, at Fortress Monroe, near Hampton, Virginia, giving clothing to these suffering fugitives, and providing for them missionaries and schools. You would have clapped your hands for joy could you have seen how they rushed to school and Sabbath school to learn, and how they loved their teachers and missionaries; and could you see what great things have been done for them, since God cast these millions upon the people to teach and save, you would still rejoice, though perhaps with sadness, when you saw how much more must be done for the two millions of children and youth among them, before their condition can begin to be as good as yours.

Could you visit our Schools and Sabbath Schools, High Schools, Normal Schools, Churches and Orphan Asylums over the Southern States, and see their progress, and learn of the hundreds who have already gone forth as teachers, or are preparing to preach the Gospel; could you witness the joy of many who have been converted to Jesus; could you attend the Mission Churches, the *Sabbath School Missionary Societies*, and their *Temperance Anti-Tobacco Societies*, and religious meetings, you would more than ever rejoice to give your money, and your prayers, to send them teachers and missionaries in still greater numbers.

On the third day of September next (the Sabbath day,) it will be TWENTY FIVE YEARS since the American Missionary Association was formed, and TEN YEARS since it began its work among the Freedmen. Remembering how the Lord has broken all their chains and fetters, and made them citizens, and what through His favor, and with the aid of some of you, the American Missionary Association has been enabled to do, will you not on that day thank the Lord with us and praise Him for it all? And will it not be pleasant to you who have good schools, teachers, superintendents and ministers, now to unite to send good schools, teachers and ministers to them and their children.

LIFE MEMBERSHIPS.

You can do this in a very pleasant way, by making some person whom you esteem a Life Member of the Association. Life Membership Certificates will have a statement of the Quarter Century and Decade intertwined with ornamental work in color. The price of one Life Membership is thirty dollars. Will it not be easy for your Sabbath School to raise the money for one or more? If some of you have but little, your parents or friends will aid you.

Well, if you will love the Savior who blessed children, and died for us all, and will do good to others in His name, you may, with many of the poor freedmen and their children, whom you here help to knowledge and to Jesus, meet together in Heaven to sing "the song of Moses and the Lamb forever and ever."

HAVE A HAND IN EVERY GOOD THING.

A good deacon of a good church in New Jersey, just before his death, said to his son: "Have a hand in every good thing." The son has followed the advice of his father and gives liberally to good objects, and is one of the happiest of men.

Another good deacon in another good church in New Jersey, said to his son, among the last things: "People think I

have done much for, and given much for the cause of Christ, but oh! if I could live my life over again, I would make it the *business of my life*. Be faithful, my son, and give yourself all to the service of God."

Another good man, who gave largely to the Church of Christ, said to his children as he was bidding them a last farewell: "Oh! work for Jesus; work for Jesus; give to Jesus."

T. SWAIM.

IS THERE ANY MOTHER HERE?

A little girl once followed the workmen from her father's grounds, when they went home to their dinner, because she was very fond of a kind old man who was one of them. When he looked from his door, he saw her sitting on a log, waiting for him, and invited her to go into the cottage. She looked in, saw the strange faces around the table, and hesitated. When he urged her, she raised her sweet little face and inquired:

"Is there any mother in there?"

"Yes, my dear, there is a mother in here," he answered.

"Oh! then I'll go in; for I'm not afraid if there's a mother there?"

Her child's experience had told her she could place confidence in a mother's sympathy. A home may be small and mean, but if it is the shrine of a mother's love, it is a happier place than a palace would be without this blessed presence.

A CHILD'S BEAUTIFUL FAITH.

BY MRS. C. E. K. DAVIS.

Birdie was only four years old, but she had already been taught that God loved her, and always took care of her. One day there was a very heavy thunder-storm, and Birdie's sisters and mamma even laid by their sewing, and drew their chairs into the middle of the room, pale and trembling with fear. But Birdie stood close by the window, watching the storm with bright eyes.

"O mamma! a'n't that bu'ful!" she cried, clapping her hands with delight, as a vivid flash of lightning burst from the black clouds, and the thunder pealed and rattled over their heads.

"It is God's voice, Birdie," said mamma, and her own voice trembled.

"He talks very loud, don't he, mamma? S'pose it's so as deaf Betsey can hear, and the uver deaf folks."

"O Birdie! dear, come straight away from that window," said one of her sisters, whose cheeks were blanched with fear.

"What for?" asked Birdie.

"Oh! because the lightning is so sharp, and it thunders so loud."

But Birdie shook her head, and looking over her shoulder with a happy smile on her face, lisped out:

"'Tis God makes it funder, and he'll take care of me. I a'n't a bit afraid to hear God talk, Maizy."

Was not Birdie's faith beautiful? Mamma and sisters did not soon forget the lesson.—*Sunday-School Times.*

A RICH LITTLE GIRL.

Little Nelly L. had lost her father, and her mother was poor. Her sweet temper and her winning ways gained her many friends. Among them was an excellent lady, Miss N. A glimpse of Nelly's bright face peeping in at the door always brought a smile of peculiar tenderness over Miss N.'s placid features. She loved to sit by the child, softly stroking her hair, and while looking thoughtfully into her smiling eyes, would often say, "Poor, poor Nelly!" When Nelly shook her head, with a heart too happy to forebode evil, her friend would caress her still more fondly, and then say, "Poor little Nelly!"

The child's heart seemed troubled by these pitying words, for she asked one day, "Why do you call me poor? Please don't Miss N——, I'm not poor—why, I've got twenty-five cents and a good mother!" "Rich little Nelly," said her friend. "A good mother? Ah! how long I was learning what this little one already knows!"

"A good mother"—could any earthly treasure have made her so truly rich?—*Selected.*

ENVY PUNISHED.

A Burmese potter, it is said, became envious of the prosperity of a washerman, and to ruin him, induced the king to order him to wash one of his black elephants white, that he might be "lord of the white elephant," which in the East is a great distinction.

The washerman replied that by the rules of his art he must have a vessel large enough to wash him in.

The king ordered the potter to make him such a vessel. When made, it was crushed by the first step of the elephant in it. Many times was this repeated, and the potter was ruined by the very scheme he had intended should crush his enemy. —*Merry's Museum.*

RECEIPTS

FOR JULY, 1871.

MAINE, $144.64.

Athens. "A Friend." 20 00
Bristol. W. S. S. 1 00
Monson. Mrs. Isaac Tyler and other friends, *for Alamance, N. C.* 11 00
North Anson. "Friends." 10 00
North Boothbay. A. J. Smith 5 00
Skowhegan. Mrs. A. J. Gould $20., "An Old Friend" $10., to const. Miss SUSAN A. GOULD L. M. 30 00
South Berwick. Cong. Ch. 27 64
Winterport. Dr. E. Manter 30 00
———. "Erro." 10 00

NEW HAMPSHIRE, $531.19.

Acworth. Cong. Ch. 20 84
Amherst. L. and L. K. Melendy, *for a Teacher* 300 00
Atkinson Depot. N. K. K. C. 50
Fisherville. J. C. M. 1 00
Hollis. Cong. Ch. 26 40
Lebanon. Cong. Ch. 14 50
Marlborough. Cong. Sab. Sch. 36 80
Milford. Sab. Sch. of Cong. Ch. 70 00
Plainfield Plains. Cong. Ch. 18 00
Sanbornton. Rev. M. T. Runnels, *for Chapel, Charleston, S. C.* 5 00
Wakefield. Rev. D. D. Tappan, *for Dudley, N. C.* 7 00
Webster. Cong. Ch. 16 15
Winchester. Cong. Ch. 15 00

VERMONT, $487.00.

Bennington. Mrs. M. B. Kinsley 5 00
Brookfield. Cong. Ch. to const. REV. WM. A. BUSHEE L. M. 30 11
Cornwall. Cong. Ch. $33.58., and Sab. Sch. $18. ..... 51 58
Coventry. Cong. Ch. 21 82
Essex. "A Friend." 5 00
Hartford. E. W. and E. Morris, *for Straight U.* 100 00
Montpelier. Zenas Wood, *for Straight U.* 50 00
Middlebury. F. A. B. 50
Rutland. East Cong. Sab. Sch. 34 74
South Shaftsbury. Stephen Whipple 2 00
South Londonderry. Mrs. Betsey Gibson. 5 00
Thetford. Cong. Ch. to const. Miss LUCY CHILD, L. M. 30 02
West Rutland. Cong. Ch. 27 23
Windham. Cong. Ch. 24 00
Woodstock. F. Billings, *for Straight U.* 100 00

MASSACHUSETTS, $7,375.84.

Abington. Second Cong. Ch. 34 84
Amesbury & Salisbury. Union Evang. Ch. 10 55
Andover. Chapel Ch. $48.16., J. Kimball, *for Atlanta* $5., Ladies Char. Soc. b. of C. 53 16
Ashfield. B. H. 1 00
Belchertown. ESTATE of Sarah Montague by Eph. Montague 15 00
Boston. Park St., Ch. $673.00., J. S. Fogg, *for Straight U.* $200., Dea. J. W. Field, *for Straight U.* $100., Dea. John Field *for Chapel Charleston, S. C* $5., Dorchester Dist. Village Cong. Sab. Sch. $34.20., Mrs. P. C. Headly and Children $12. ..... 1069 90
Brookline. Harvard Cong. Ch. 200 90
Cambridge. North Av. Cong. Ch. 41 74
Cambridgeport. Stearns Chapel Ch. $25., Mrs. E. P. Kendrick $5. ..... 30 00
Easthampton. Sab. Sch. of First Ch. *for Chapel Charleston, S. C* 30 00
East Hawley. Cong. Ch. 8 00
Freetown. Mrs. L. Winslow 10 00
Grantville. Cong. Ch. 50 00
Hadley. Russell Cong. Sab. Sch. 11 96
Hampshire Co. "An Old Friend," *for Straight U.* 2042 67
Hanover. First Cong. Ch. 4 00
Haverhill. John Kendrick 5 00
Hinsdale. Cong. Ch. *for Chapel Charleston, S. C.* 25 00
Holyoke. Second Cong. Ch. 23 16
Hopkinton. Ladies of Cong. Ch. b. of bedding, *for Tougaloo Inst.* .....
Hubbardston. Cong. Sab. Sch. $1., and 2 b. of Books 1 00
Lee. Cong. Sab. Sch. 100 00
Longmeadow. Ladies Benev. Soc. $22.70., Gent's Benev. Soc. $28.35. ..... 51 05
Medfield. Cong. Ch. 44 22
Medway. Medway Village Cong. Ch. to const. ALONZO P. PHILLIPS, EDWARD EATON, MRS. MARY E. COLE, MISS SARAH E. HASKELL and MISS JENNIE M. CLARK, L. M's. 155 75
Middleborough. First Cong. Ch. 18 54
Mansfield. "A Friend" $20., Dea. O. Allen $2. ..... 22 00
Monson. Cong. Ch. $65., R. Homer $5., Austin Newell $5. ..... 75 00
Montague. Elliot H. Marsh 24 00
Newbury. First Cong. Ch. 32 00
New Bedford. Mrs. H. Walker $5., B. I. and Miss M. J. W. $1. ea. 7 00
North Brookfield. First Cong. Ch. (little banks for six months.) 72 62
Northbridge Centre. Cong. Ch. to const. DEA. JOEL BACHELOR, L. M. 31 00
North Hadley. Cong. Ch. 23 00
North Middleborough. Cong. Ch. 18 25
North Orange. Cong. Ch. 8 00
North Weymouth. Cong. Ch. *for Theo. Dpt, Straight U.* 48 25
Oakdale. S. Brown, *for Dudley, N. C.* 5 00
Oxford. L. Shumway $10., Rev. B. Paine and Lydia Eddy $5. ea., C. W. Watson $3., Allis Watson $2. ..... 25 00
Pittsfield. Sab. Sch. South Cong. Ch. *for Sab. Sch's. in Mexico* 20 61
South Weymouth. Josiah Reed, *for Straight U.* 400 00
Springfield. "Unabridged," $1,500., South Cong. Ch. $182., Olivet Ch. $61.56., to const. MISS FANNIE ROWLAND, L. M. 1743 56
Stockbridge. Mrs. Wm. Whitney 5 50
Stoneham. Cong. Ch. 18 00
Thorndike. Cong. Sab. Sch. 10 00
Townsend. ESTATE of Miss Rebecca Wheeler by S. S. Haynes, Ex. $200., Cong. Ch. $2 50. ..... 202 50
Upton. Ellen M. Gore 5 00
Walpole. Dea. Willard Lewis, *for Straight U.* 100 00
Wayland. Cong. Sab. Sch. 8 59
Westborough. Ladies of Cong. Ch. 98 00
Westhampton. Cong. Ch. 34 00

West Medway. Cong. Ch... 65 25
Winchester. Miss Philena Stevens..... 2 00
Woburn. First Cong. Sab. Sch..... 65 00
Worcester. Union Ch. $112.37., Plymouth Cong. Ch.($25 of which from "A Friend") $27., Plymouth Cong. Ch. *for a Teacher*, $25., A. L. Smith $5., ——, b. of C..... 169 37

RHODE ISLAND.

Providence. Central Cong. Ch..... 200 00

CONNECTICUT, $1,796.80.

Bridgeport. Mrs. Ira Sherman $50., and Geo. F. Tracy, P. M. $10., *for Straight U*..... 60 00
Canterbury. Rev. C. P. Grosvenor, *for Dudley, N. C*..... 5 00
Cornwall. Miss Henrietta Pierce..... 10 00
Cromwell John Stevens and Mrs. Sarah E. Waters $20. ea., *for Straight U*..... 40 00
Ellington. Carrie C. Pitkin..... 10 00
Ekonk. Rev. Joseph Ayer..... 20 00
Greenfield Hill Cong. Ch. ($30. of which from DEA. WILLIAM B. MOREHOUSE to const himself, L. M.)..... 64 68
Greenville. Cong. Ch. *for Straight U.* (of which Benj. Durfey $100., F. W. Carey $50., C. D. Browning $20., and Misses Mary and Jennie Gordon $25., *for Theo. Scholarships, S. U*)..... 253 78
Haddam. First Cong. Ch..... 35 00
Hartford. First Cong. Ch. $305.45., Mrs. Ellery Hills $10., Miss Elizabeth Coolidge $3., Thomas Smith, *for Chapel Charleston, S. C.* $50..... 485 45
Harwinton. Sab Sch. Cong. Ch. *for Chapel, Charleston, S. C*..... 33 25
Huntington. Ira Nichols $5., Mrs. S. A. Nichols $2..... 7 00
Lebanon. Cong. Ch. South Soc. $40., and M. C. Coll. $24.15..... 64 15
Mansfield. Cong. Ch. to const. NATHAN H. SOUTHWICK L. M..... 30 05
Milford Plymouth Cong. Ch..... 99 09
Middlebury. Cong. Ch..... 25 25
Middletown. D. R. Benham, *for Straight U*..... 20 00
New Haven. Mrs. O. O. Woodford..... 5 00
Prospect. David M. Hotchkiss..... 50 00
Rockville. J. J. S..... 50
South Killingly. Cong. Ch. M. C. Coll.... 6 88
Terryville. Cong. Ch. M. C. Coll..... 3 00
Torringford. Cong Ch. ($14.50. of which *for Ch. at Charleston, S. C.*)..... 46 50
Westford. Cong. Ch..... 5 00
West Haven. Cong. Ch..... 200 50
West Meriden. P. G. Tuttle..... 5 00
West Winsted. "A Friend."..... 5 00
Wilton. Cong. Ch..... 45 13
Windsor Locks. ESTATE Mrs. E. H. Bartlett by J. H. Hayden, Ex..... 46 59
Woodbury. R. J. Allen to const. Mrs. RUTH N. BENEDICT, L. M..... 30 00
Wolcott. Ephraim Hall $50., Mrs. S. A. Parsons $2., and Mrs. H. M. Fiske $5., *for Dudley, N. C.*, Cong. Ch. $10..... 85 00

NEW YORK, $5,554.64.

Allen's Hill. Mrs. Horace Gilbert..... 30 00
Brooklyn. "A Friend," $6., E. H. Johnson $2..... 8 00
Brooklyn, E. D. Miss E. B. Eveleth..... 5 00
Buffalo. Lafayette St. Presb. Ch. to const. ANDREW PARKER, L. M..... 30 00
Canandaigua. M. H. C..... 1 00
Carthage A. V..... 1 00
Crown Point. C. F. Hammond, *for Straight U*..... 5000 00
Eaton. Bal. by Rev. W. N. C..... 50
Fillmore. L. L. Nourse..... 5 00
Fort Covington. Miss A. Bliss..... 2 00
Fredonia Hon. John. Chandler, *for Alamance, N. C*..... 10 00
Goshen. "A Friend," *for Dudley, N. C.* 2 00
Harpersville. John Foote..... 2 00
Hebron. Austin Johnson..... 10 00
Jamestown. Alex. De Land..... 6 00
Keeseville. Marcus Barnes..... 3 00
Lima. A. D. Miner..... 10 00
Little York. Hiram Markham $5., J. G. Alvord and Mrs. A. Arnold $2 ea., Three Individuals $1. ea..... 12 00
Lumberland. Cong. Ch..... 1 93
McGrawville. L. C. Warner..... 20 00
Murray. S. O. Ostrander, *for Organ, Selma, Ala*..... 4 75
Nassau. Presb Ch..... 17 75
New Hartford. Rev. Saml. Wells, *for Alamance, N. C*..... 3 25
New Lotts. Ref. Ch..... 25 00
New York. A. S. Barnes, *for Straight U.* $100., Ch. of the Puritans $15., Dr. A. S. Ball $5., R. W. S. 5c..... 120 50
Otisco. Mrs. Olive S. Frisbie..... 40 00
Oswego. J. W. Pitkin, *for a Teacher*..... 50 00
Patchogue. Cong. Ch..... 16 00
Peekskill. Rev. N. H. Wells..... 5 00
Peterboro'. Hon. G. Smith *for Straight U.* 50 00
Potsdam Junction. Cong Ch..... 10 00
Ridgeville. E. B. Northrop..... 5 00
Riverhead. Joshua Wells $2., Rev. A. D. 75c..... 2 75
Saratoga Springs. Mrs. H. J. L..... 1 00
Seneca Castle. Mrs. Harriet Jones $5., Mrs. Winsted $2., B. C. $1..... 8 00
Sinclairville. Mrs. L. M. Phelps and Others..... 3 00
Westfield. Lester Stone $5., Mrs. Lester Stone and Miss Libbie Stone $2. ea., J. M. S. and F. H. $1. ea..... 11 00
West Camden. Cong. Ch..... 19 71
Westmoreland. A. S. Brown..... 2 50

NEW JERSEY, $66 50.

Bloomfield. Mrs. Huldah Coe..... 5 00
Marlborough. C. L. Heyer..... 1 50
Montclair. Sab. Sch of First Cong. Ch.... 50 00
Paterson. Benj. Crane..... 10 00

PENNSYLVANIA, $983 10.

New Milford. Horace A. Summers..... 10 00
Philadelphia. "S. L." $10., and a young girl 25c., *for Alamance, N. C*..... 10 25
Pittsburgh. ESTATE of Rev. Chas. Avery.. 950 00
Terrytown. Dr. G. F. H..... 25
Worthington. ESTATE of John Shields by John Craig, Ex..... 12 60

DISTRICT OF COLUMBIA.

Washington. Cong. Ch. *for Chapel Charleston, S. C.* $28.35., North Presb. Ch. *for Atlanta U.* $17.50., "T. H. E." *for Alamance, N. C.* $1..... 46 85

MARYLAND.

Baltimore. "M. S. S."..... 10 00

VIRGINIA.

Carrsville. Miss M. A. Andruss..... 9 00

KENTUCKY.

Berea. Church of Christ..... 2 50

TENNESSEE.

Nashville. Fisk University $1.638.58, Y. P. M. S. of F. U. $5..... 1643 58

NORTH CAROLINA, $559.82.

Beaufort. Washburn Sch..... 8 35
Dudley. A. Brunt, J. King, G. Simmons, P. Winn, C. Winn and L. Winn, Jr. $25. ea., Wm. Capps and L. Winn $20. ea., S. Simmons and G. R. Simmons $15. ea., F. Cobb and D. Winn $10. ea., Z. Simmons $5., H. Winn $5.45, A. Hobbs $1.50., B. L. 75c., Wm. H. Cobb $20., J. Kornegay $15., C. F. R. Kornegay, J. R. Oberry, J. Caraway and J. P. Cobb $10. ea., W. L. Wiggins $7., C. Boyden, J. Moore, W. B. Fields, Geo. Granthams, E. J. Hines, J. Hollowell, W. R. Moore, C. Moore and G. N. Collier $5. ea., N. B. Borden, C. B.

Elmore and Levez Merry $2.50. ea., A. M. Princ:, Wm. Caraway and Phil. Jones $2. ea , G T. P. and H. N. H. $1. ea., *for Church Erection*..... 395 20
Goldsborough John Rhodes $50., G. J. Robinson $15., H. L. Grant $10., E. B. Borden, N. T. Dortih, W. T. Faircloth, N. Hay, A. Day, N. F. Kornegay and D. Cogswell $5 ea., H. Neil $2 80, J. D. Winslow $2.50., P. P. Howell and J. Wiggs $2 ea., *for Church, Dudley, N. C.* 119 30
Wilsons Mills. Wilson and Wadell, *for Church, Dudley, N. C*..... 36 97

GEORGIA, $1.284 40.

Athens. Knox Sch..... 60 00
Atlanta. Atlanta University $923.65., Pub. Sch. Fund $300.75..... 1224 40

ALABAMA, $2 152.01.

Athens. Pub. Sch. Fund $380., Trinity Sch. $83..... 463 00
Marion. Pub. Sch. Fund $694., Cong. Sab. Sch. $17 04..... 711 04
Mobile. Miss H. H. Grosvener, *for Dudley, N. C*..... 5 00
Montgomery. Pub. Sch Fund..... 580 00
Selma. Pub. Sch. Fund $161.40., Burrell Sch. $50.25., E. C. Steckel, *for Organ* $10..... 221 65
Talladega. Talladega College $112.07., Union Ch. $59.25..... 171 32

FLORIDA.

Gainesville. By Miss E. B. Eveleth..... 82 80

LOUISIANA.

New Orleans. Mr. Walton by E. N. Kirk, D. D..... 18 00

MISSOURI,

St. Louis. First Trin. Cong. Ch..... 63 15

OHIO, $553.64.

Amherst. Dr. E. French..... 10 00
Ashland. John Thomson $5., P. Q. Stoner $2., J. P. $1..... 8 00
Austinburgh. L. B. Austin, *for Straight U.*..... 100 00
Bellbrook. Daniel Holmes $10., Andrew Holmes $5..... 15 00
Bellevue. Cong. Ch..... 25 25
Byran. "A Contributor."..... 4 00
Cincinnati E Harwood, *for Straight U.* $100., Allen & Co., $25..... 125 00
Chatham Centre. Cong. Ch..... 43 00
Cuyahoga Falls. Cong Ch..... 16 21
Geneva. Mrs. S. Kingsbury..... 10 00
Genoa. D. M. W..... 1 00
Harrison. J. D. Bowles, M. D..... 5 00
Huron. Daniel Garrett..... 7 00
Mantua Station. Coll..... 7 10
Marshall. Esther E. Templin..... 2 50
Nelson. Dea. H. Pike..... 2 00
Newark. Thomas D Jones $10., "Friends," $6., by Mrs. J. C. Wheaton..... 16 00
Oberlin. G. Stanley Pope for *S. S. Library*,..... 15 00
Painesville. First Cong. Ch. $92 08., Teachers and Pupils of Lake Erie Sem. $25..... 117 08
Ripley. Mrs. Mary Tweed..... 5 00
Ruggles. Wm. Kirkton..... 3 00
Rutland Rev. P. H. Williams..... 1 50
Springfield. Mrs Eunice L. Strong..... 5 00
Willoughby. Mary P. Hastings..... 5 00
York. E. Goodrich..... 5 00

INDIANA, $5.50.

Guildford. W. S..... 50
South Bend. R. Burroughs..... 5 00

ILLINOIS, $1.101.27.

Atlanta. Cong. Ch. (ad'l.)..... 11 85
Amboy. Jonathan White..... 5 00
Belvidere. Mary C. Foote..... 2 00
Chicago. O. A. Bogue, *for a Teacher* $200., N. E. Ch. "C G H." $100..... 300 00
Champaign. Cong. Ch..... 28 07
Evanston. Cong. Ch..... 29 97
Glencoe. Mrs. S. C. Bartlett $30., to const. BARTLETT MCLENNAN, L. M., Union Cong. Ch. $3.56..... 33 56
Lawn Ridge. R. W. Gillian..... 5 00
Limerick. M. E. Ch. (ad'l.)..... 3 32
Millburn. Mrs. E. W. Goodnow, *Ed. Col'd Student for the Ministry*..... 50 00
Princeton. Cong. Ch. $121., and Sab. Sch. $25., Mrs. C. D. C. $1..... 147 00
Providence. Cong. Ch. to const. HOWARD C. BLISS, L. M..... 30 00
Rockford. R. Emerson, *for Theo. Dpt. Straight U.* $300., Mrs. John L. Page $10. 310 00
Sparta. Old Bethel R. P Ch..... 5 50
Streator. Hon. Saml. Plumb..... 100 00
Washington Hights. Rev. L. Foster and Wife..... 20 00
Woodburn. Cong. Ch..... 20 00

MICHIGAN, $250.37.

Alamo. Julius Hackley..... 10 00
Almont. Geo. Kirby..... 5 00
Bedford. Cong. Sab. Sch..... 12 37
Detroit. Capt. E. B. Ward $100., H. P. Baldwin $50., and J. J. Bagley $20., *for Straight U.*..... 170 00
Marshall. D. H. Miller $5., E. L. Rogers $3..... 8 00
Oceola. B. F. Batcheler and Mrs. S. E. A, Batcheler..... 3 00
Port Huron. MRS. ELIZA GILLETT to const. herself, L. M..... 30 00
Romeo. Hiram Sherman..... 5 00
Saint Clair. Mrs. Benj. Bissell..... 7 00

IOWA, $113.75.

Burlington. Cong. Ch. $64.75., Mrs. Joseph Everall $5..... 69 75
Mac Gregor. Woman's Missionary Soc. $20., *for Sloan Scholarship* and $20. *for furnishing room, Straight U.*..... 40 00
Washington. D. P. Sturgis..... 4 00

WISCONSIN, $81.40.

Green Bay. Wm. T. Richardson..... 10 00
Mondovi. Cong. Ch..... 2 85
Monroe. Mrs. L. Rood $20., and Mrs. N. B. Bardwell $3.50., and b. of C. val. $20. *for Tougaloo*..... 23 50
Sparta Cong. Sab. Sch..... 17 00
Sun Prairie. Cong. Ch..... 4 05
Waukesha. First Cong. Ch..... 24 00

MINNESOTA, $57.60.

Minneapolis. Plym. Cong. Ch. *for Barnes Inst*..... 28 60
Northfield. "A. N. N."..... 4 00
Red Wing. E. J. F. Smith and J. B. Nelson $5. ea., Others $15..... 25 00

KANSAS.

Grasshopper Falls. ESTATE of Curtis Howe, by M. P. Hillyer, Adm..... 100 00

ARKANSAS, $511.00.

Fayetteville. Freedmen..... 11 00
Pine Bluff. School Board..... 500 00

CALIFORNIA, $160.00.

Sacramento. E. B. Crocker..... 100 00
San Francisco. Rev. J. Howell $50., Mrs. A. A. Bancroft $10., bal. to const. Mrs. S. S. Smith and Mrs. N. J. Snow, L.M's.... 60 00

ENGLAND.

London. Miss S. L. Ropes..... 10 00

Total, $25,956.85

W. E. WHITING,
Asst. Treas.